March 16, 1954

The LUTHERAN Witness

H. LANDON PHOTO

Entrance, Mount Zion Lutheran Church, Minneapolis, Minn.

Letters

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations. The opinions expressed by readers are not necessarily those of the Editors.

MORE NEWSPAPER ADS

In your editorial "Publicity Week" in the LUTHERAN WITNESS of February 16 you made reference to the paid advertisements run by the Knights of Columbus organization and suggested that congregations run similar ads in their local papers telling what the Lutheran Church believes and teaches.

In addition to the sources you mentioned, the Lutheran Publicity Organization, 3558 S. Jefferson Ave., St. Louis 18, Mo., has for many years produced ads in mat form, ready to be turned over to any newspaper.

Two new series have come out within the past year. Each ad features an attractive illustration and a well-written, brief article. The name of the local church may be added if desired. The ads are designed to interest even the indifferent reader and invite him to church to hear more.

SAMUEL J. ROTH

L. P. O. Syndication Committee
St. Louis, Mo.

"ASSET"

No, not a complaint or criticism. You are doing a wonderful job. I would like merely to say that your new column, "What's the Answer?" is a wonderful asset.

Brunswick, Mo. W. J. BOEHNE

NOT ONE ARTICLE OVERLOOKED

I have been a reader of the LUTHERAN WITNESS for many years, but I especially enjoyed the November 10 issue. I don't think there was one article that should be overlooked. Each one was more interesting than the last. I especially enjoy the page about "The Creed," "Your Synod," "And Jesus Said."

Baltimore, Md. ANN KIRBY

BOLSTERED

Your answer to a reader's inquiry regarding mixed social dancing (LUTHERAN WITNESS, February 2) reaffirmed what I was taught as a confirmand. In recent years my personal objection has been challenged by fellow Lutherans, but your forthright and Scriptural explanation gets across concisely the evils to be found in that form of entertainment and bolsters anew my faith in my Church.

Portland, Oreg. MRS. N. LESCH

"MUCH NEEDED"

I have often wondered why there wasn't a question-and-answer column in the LUTHERAN WITNESS; so was pleasantly surprised to note you had started one.

Otto E. Sohn's column is a very good addition to the WITNESS and very much needed in this day of Modernism, when there are so many confusing ideas regarding our Lutheran faith.

MRS. H. W. PETRICK

Klamath Falls, Oreg.

"OUT OF ORDER"

In regard to the editorial "Marys and Marthas" in the January 19 issue. . . . I do not think the crying need of the Church is more organizations but the preservation of the pure Gospel.

Certainly certain work should and must be done, but where Marthas (be they men or women) openly snub the Marys of the church, such activity is out of order!

The LUTHERAN WITNESS is one of my best friends. It helps me to understand more fully the Bible and various phases of Christian life.

"EAST CENTRAL MINNESOTA"

NEW CHORALE RECORDS

E. Power Biggs has made a recording of our beautiful chorales, and it would seem that our people should enjoy that. In fact, my opinion is that if a professional of his caliber thinks so much of our heritage, it will impress those who don't know so much about our music. It is called "A Bach Festival," Columbia ML 4635. It contains 20 chorales, some with three different versions, for organ, organ and trumpet, and brass choir. When I wrote to Mr. Biggs, he answered that he "whistled those tunes for so long that it seemed natural to make a record of Bach's splendid elaborations of these melodies. Certainly no other Church has such a heritage of great melody and music, and those chorales ought to be sung with pride and enjoyment by everyone everywhere and in every kind of church." I have found that we never appreciate what we have until someone else appreciates it for us.

CLARA M. PANKOW

Grand Island, N. Y.

THE COVER

Mount Zion Lutheran Church apolis, Minn., received a top awa Church Architectural Guild of A annual convention this year (see February 2, page 49).

The Rev. F. E. Geske, pastor "The exterior construction is Roman brick, with a dark asbes roof. The trim is painted aqua, doors a deep red. The interio nave and the chancel are paneled oak. The upper plastered walls aqua. The church has indire lighting. The nave will provide for 375. Another 100 can be seate 'social aisle.' The choir space, fo the organ loft are located in of the church. The working painted deep red, has, in additio cabinets for the paraments, a prayer chamber for the pastor. T ment has a large coatroom, sev vidual classrooms, stage, and The walls are cocoa brown; t basement auditorium, a bright yellow. All floors are covered wit tile."

Last summer the outdoor sculpture of the Holy Trinity was in wrought iron and art glass Rood, who has exhibited his scu New York and Paris. The pastor the sculpture as "a colored, three sional, outdoor art-glass wind Mr. Rood's knowledge, this is the this form of art has been en Dominating the sculpture, a ruby poised on a sphere represents J Savior of the world. The symbo Father is the all-seeing eye. In and brilliant colors the seven flame senting the Holy Spirit and His gifts envelop the entire sculpture. playing on the vivid colors by day bright floodlights at night draw t tion of the passer-by and remin the one and only true God.

The statue is a memorial to C sythe, who had been a membe church's building committee, and Ella Berdeen, a charter member.

The church was dedicated 1951. The 15-year-old congrega 500 communicants.

The Lutheran Witness

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All articles, church news, announcem uaries, poems intended for publicati paper, all books for review, and a correspondence should be addressed t torial Office, 801 De Mun Ave., St. Lo

All reports of ordinations, installation tions, anniversaries, and changes of pastors and teachers should be sent t tistical Bureau, Lutheran Building, Broadway, St. Louis 2, Mo.

Much of our news is received from News Service, the News Bureau of the Lutheran Council, and our Departmen lic Relations.

PRINT

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IS GOD JUST?

By JOHN THEODORE MUELLER
Professor of Christian Doctrine, Concordia Seminary, St. Louis, Mo.

God just?" is a question which oday troubles even God's dear hildren. So many things are ing which seemingly prove God unjust that even veteran be- at times are perplexed at God's dealing with His beloved saints. hat timidly perhaps, but never- earnestly, they therefore ask: d just?"

finite God and Finite Reason

responding to the disturbing n concerning divine justice, we ear in mind from the start that the infinite Lord, while we are eings, confined in our thinking ring to time and space. We must ize the truth that from the point w of understanding God, "the is not capable of the infinite." anscends our comprehension be- He is the Creator and we are His res.

he Doctrine of Scripture

t is the clear teaching of Scrip- In Rom. 11:33 St. Paul speaks "unsearchable judgments" of nd declares "His ways" "are nding out." In the next verse he ts the important thought that s the infinite Lord is in Himself wable, for he writes: "Who hath the mind of the Lord? Or who een His counselor?" In v. 36 the e pictures God as the "wholly " qualitatively different from who Himself is the Beginning, e, and End of all things. "For of nd through Him, and to Him are ngs."

ite man therefore can only bow e infinite, transcendent divine y and say with deep reverence: hom be glory forever. Amen." iticism of God, but devout ado- is in place as finite man con- tes God's unsearchable judg- and the fact that His ways st finding out.

Perfect God and Imperfect Man

en we think of God's justice, we also consider fallen man's im- ion, sinfulness, and false stand- of judgment. It is definitely to judge the infinite divine y by finite reason. But it is tely wrong to judge Him by the , perverse standards which are ours because of our hereditary corruption: our natural blindness, ignorance, and revolt against God.

The holy God is fully justified in judging sinful man; but sinful man is unjust in judging the holy God. Whenever sinful man judges the holy God, he is wrong; but whenever the holy God judges sinful man, He is right. St. Paul puts it this way: "Let God be true, but every man a liar; as it is written, That Thou mightest be justified in Thy sayings and mightest overcome when Thou art judged" (Rom. 3:4).

In the Book of Job we find the thought expressed thus: "If he will contend with Him, he cannot answer Him one of a thousand" (Job 9:3). Job had well learned that important lesson, as we are taught in chapters 38-42 of his book. In his distress he had challenged God's justice; in the end, when God spoke, he was silent before Him.

We Must Believe Scripture

In the realms of nature, history, and conscience we find sufficient vindication of God's justice in general. Therefore even heathen writers have recognized the truth that, on the whole, divine Justice prevails, rewarding the good and punishing the evil.

When, however, we consider that God's dealings with nations and individuals differ, human reason fails, even at its best. We must therefore believingly accept the testimony of Scripture concerning divine justice. From Genesis to Revelation the Scriptures with one accord witness to God's truth and justice. "A God of truth and without iniquity, just and right is He" (Deut. 32:4). "The Lord is upright . . . and there is no unrighteousnes in Him" (Ps. 92:15).

God's Justice Revealed in Eternity

After all is said, however, it remains true that while we live on earth, God's justice remains incomprehensible to us. It is a divine mystery which we must believe, but which we cannot understand. God now hides His justice, so that we cannot see Him as He is. But on the Day of Judgment He will reveal Himself to us in His full glory, and then we shall understand also His justice. Then the wicked shall go away into everlasting punishment and the righteous into life eternal (Matt. 25:46). "When He shall appear . . . we shall see Him as He is" (1 John 3:2).

The Light of God's Love

Till then we must hold to God's love, no matter what may happen. "God is Love" (1 John 4:8). In the center of all Scriptural revelation of God is the comforting attribute of God's love. Divine love is the sun that always shines behind the dark clouds of God's unsearchable judgments.

We cannot always understand God's ways with His saints on earth, for they are past finding out. But even beyond the darkest ways, there is His eternal love. No matter what may happen to us, "we know that all things work together for good to them that love God" (Rom. 2:28). To every believing child of God our blessed Lord says: "What I do, thou knowest not now; but thou shalt know hereafter" (John 13:7).

Out of his life of almost unbearable affliction St. Paul wrote: "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:17, 18).

God Is Just, for He Is Love

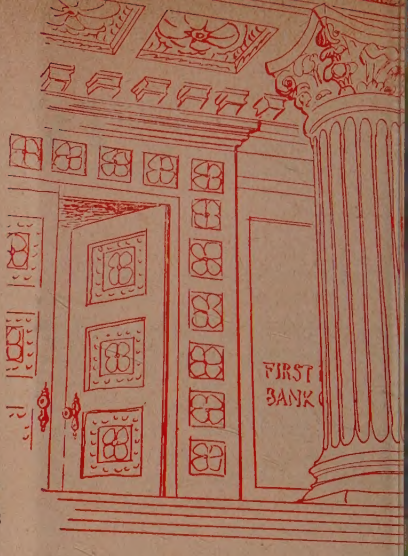
And there we rest the matter, for there is no greater comfort than that of God's eternal, saving love. "Can a woman forget her sucking child that she should not have compassion on the son of her womb? Yea, they may forget; yet will I not forget thee. Behold, I have graven thee upon the palms of My hands" (Is. 49:15, 16).

Our loving Lord has ordained that "we must through much tribulation enter into the kingdom of God" (Acts 14:22). But, thank God, at the end of our tribulation is the kingdom of God, is heaven, is eternal life, is the everlasting Kingdom of Glory, where God Himself will wipe away all tears from our eyes.

Is God just? God's love someday will make clear what is now dark.

What you should know about

GOD'S BANK



By GENERAL CHURCH EXTENSION BOARD
H. A. Mayer, Executive Secretary

We are not accustomed to think of Synod's Church Extension treasury as a bank, but we could just as well. The Extension Fund does everything that a bank does: it borrows, lends, collects, and safeguards the moneys that are on deposit. God's bank differs from commercial banks only in purpose, which, of course, makes all the difference in the world. Why God has a bank, how it is set up, and how it operates will be told in this article.

The Reason

Put yourself in the shoes of a small company of fellow Christians who have gone to live in one of the boom cities of the South or Far West or in one of the new industrial areas in the Southeast. In new surroundings these newcomers find no church of their faith. They are, however, in touch with the nearest pastor of Synod, with whom they arrange for occasional services in a home, an empty store, or a public building. In time, as more fellow believers arrive, the group begins to discuss the need of a chapel.

Very well. But where will these Christians obtain the requisite funds? What commercial bank will lend that much money to a handful of persons whose faith is their only collateral? What are they to do? Continue as before and let it go at that? Our Christians know better. They go to God's bank, the Church Extension Fund, and apply for a loan.

The Purpose

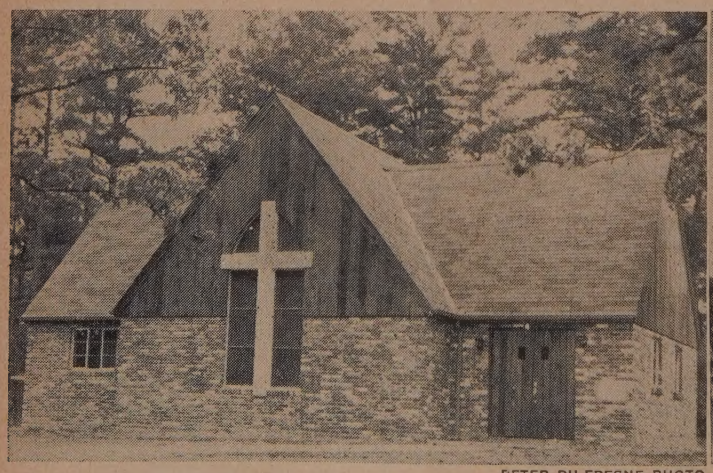
The purpose of God's bank is to make building money available to small bands of Christians who sincerely believe that God's imperishable Word will not return void. With a chapel, the token of permanency, they have a center for their missionary opportunities. It is right that Synod should extend financial aid. If it did not, what would become of the ties of Christian faith and love? Synod means "together we go."

God's church extension bank purposes even more. Money in the church is always a spiritual matter. Building a church involves more than wood, stone, cash, and majority decisions. Building a church is an exercise of faith and a practical lesson in Christian stewardship. When a Christian congregation embarks on a building program, it is to learn what money means to God and how Christians are to work together. Mission churches must learn the same lesson o of sacrifice, and of mutual help for in due time they are to Christian aid of a like nature to

The Operation

God's bank is in reality a sy banks. Each of the 32 Distr Synod in North America maint own church extension bank. I tion, Synod as a whole has a which is called "The General Extension Fund." The genera lends only to the Districts, whe District funds lend only to the m in their respective areas. church extension treasury m compared with a reserve ban which the District banks, whe run short of cash, obtain loans this happen? Indeed, it happens time.

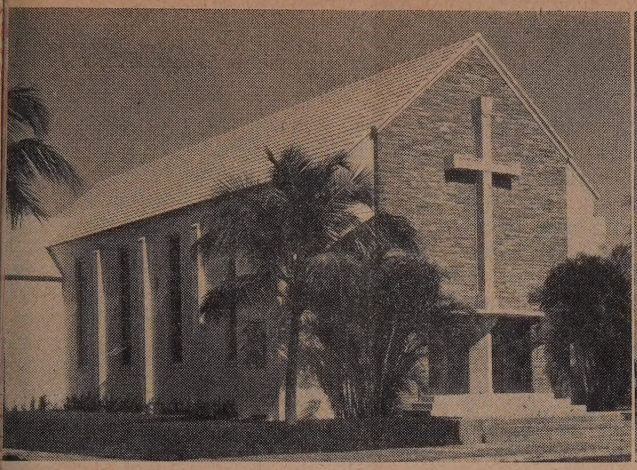
The general church extensio owns $2,000,000 in assets. In a it has at its disposal about $ which fellow Christians have de with Synod for safekeeping and has been lent to the Church Ex

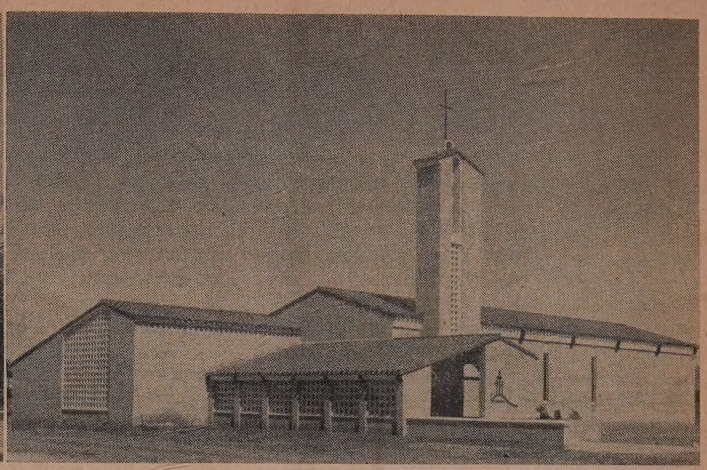


PETER DU FRESNE PHOTO

Bethlehem, the Rev. Paul E. Hinrichs, in the Savannah River Atomic Energy Project area, Aiken, S. C. With only two families present, services were begun in July, 1952, in the parish house of the Episcopal Church. The congregation now has 52 communicant members

Church of the Good Shepherd, Mexico City, Mexico, the Rev. B kow. The congregation has a membership of 225 people nationalities. The church is located in the beautiful Lomas Cha section of the city





ZIEGLER PHOTO

er, West Palm Beach, Fla., the Rev. Walter F. Schoech. Located Highway 1. Besides the place for worship, the new church asement for Sunday school and social functions. A balcony over the narthex provides additional seating

Mount Calvary, Phoeniz, Ariz., the Rev. E. H. Polster. This church follows designs of contemporary architecture characteristic of the State in which Frank Lloyd Wright has set up his winter workshop. This congregation, organized in 1950, now has 286 communicants

All of this money is out "work- n other words, it has been lent ous Districts. What is the status 32 District banks? Together wn $10,000,000 in capital funds. e strength of this ownership, the t banks have borrowed another ,000, which gives them a total 000,000 to work with. Not all of isbursed, because reserves must ntained in case individuals want ndraw their money.

ere did Synod and the Districts their assets? From individual nemorials, bequests, and budget outions over many years. From do the Church Extension Funds money? From congregations urch societies, but mostly from ual members.

v recall, the mission congrega- eaching the point where it must approaches its District and re- a loan in the average amount ,000. Let us assume that the t bank has the money on hand onfident that the mission will r, approves the loan. From then ery step is supervised — the g site is approved; so are the g plans and the contract, all gal advice. On the other hand, ssion congregation promises to the loan in ten years in annual ments.

at happens to the money that is ? It is quickly lent to other congregations whose requests loan have most likely been on some time.

s brings us to an important fea- f all church extension funds. re rotary, or revolving, in that re used over and over again. nds are "never spent, always This is perpetual helpfulness. s reason the fund is often com- o a wheel in motion. The church on money goes out to do its blessed work and then comes back to do some more.

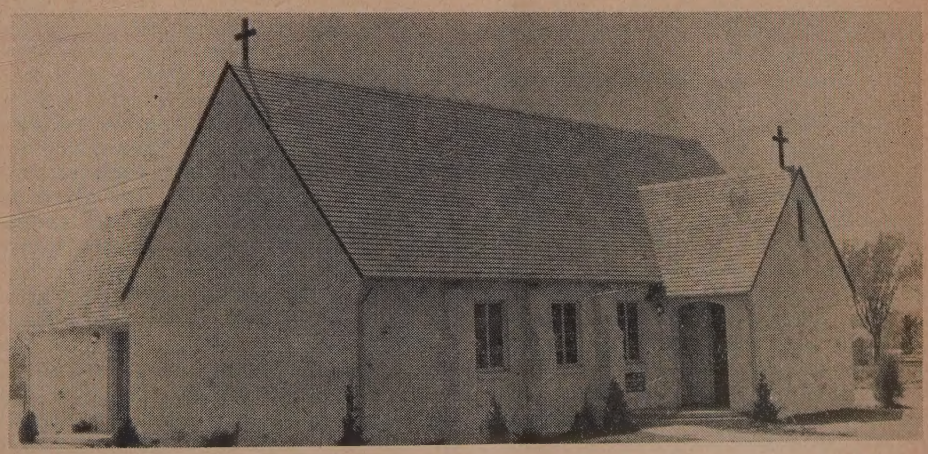
What happens when the answer to a request for a building loan is a regretful "Sorry, we have no funds"? No bank likes to say this, least of all God's bank. How can a District bank avoid this regretful situation? It can do two things: It can send out an S O S and solicit donations and loans within the District. Donations and loans must be solicited at the same time because a certain ratio is mandatory between assets and borrowings. The alternative is to go to Synod's reserve bank and to say, "Will you lend us $40,000?" Remember, Synod's bank exists for the purpose of assisting Districts with insufficient building funds.

The older Districts in the Central States have been able to maintain strong banks, strong enough at least to meet the most pressing needs. But this is not true of the newer Districts, whose assets are understandably low and whose borrowings have been pushed to the allowable limit. Synod's reserve bank is supposed to aid these Districts. Is it equipped to do this? Judge for yourself.

The Investment

To the Districts Synod's General Church Extension Fund has lent what it owns ($2,000,000) and what is borrowed ($750,000). District repayments are made at the rate of 10 per cent per annum of borrowings. In other words, all repayments amount to $275,000 annually, which is the extent of Synod's potential helpfulness to the Districts at the present time. Many a congregation builds its own house of worship for as much money as that. With the annual sum of $275,000, God's bank is expected to meet the large requirements of many Districts. It cannot be done. *The Board of Directors of Synod has therefore instructed the Treasurer of Synod to solicit and accept loans on 2% demand notes for the General Church Extension Fund.*

The next article will tell of some of the blessings flowing from God's bank.



Prince of Peace, Tulsa, Okla., the Rev. Karl Lutze. Work in the large Negro community of North Tulsa was begun in January, 1952. Local gifts and a loan from the Church Extension Fund helped to erect this serviceable chapel

YOUR SYNOD

THE PRESIDENT

"More will follow in later issues," our closing statement in the last issue of the LUTHERAN WITNESS, referred to complaints registered by our sister synod (Wisconsin) against the *Common Confession,* etc.

With very few exceptions our brethren have said repeatedly that they are not charging the *Common Confession* with false doctrine, but rather with inadequacy. The Wisconsin Synod *Proceedings* 1951 presents the following resolution: "that we not only find the *Common Confession* to be inadequate in the points noted (cf. Review of the *Common Confession*)." The reference is to certain points of doctrine (Justification, Conversion, Election, Means of Grace, the Church, Antichrist, Sunday). What is meant is that the *Common Confession* is not adequate "as a settlement of the doctrinal differences which have hitherto divided it (the Missouri Synod) from the American Lutheran Church." To this the Wisconsin Synod resolution adds: "but that we also hold that the adoption . . . creates a basically untruthful situation since this action has been officially interpreted as a settlement of past differences which are in fact not settled." The complaint of our brethren is that the latter part of this resolution was not quoted in the proper place of the "Fraternal Word." To this they add the complaint that the "Fraternal Word" underscored the wrong words. On the basis of this they say "by inaccurate and incorrect quotations and shifting of emphasis the 'Fraternal Word' had actually misrepresented the position of the Wisconsin Synod." It was stated also "that this does not necessarily imply deliberate intent."

First a word concerning the charge of "inaccurate and incorrect quotations." It is true that the "Fraternal Word" does not bring the entire quotation under I (1), p. 3. It brings it under I (2), p. 10. There is nothing wrong with that procedure. The writers of "A Fraternal Word" proceeded logically. They should not be charged with "inaccurate a correct quotations."

With reference to the charge tl *Common Confession* is inadequat must, of course, be proved. The M kee Convention (1950) consider *Common Confession* "as a statem agreement on these doctrines,' (There were a few negative votes. convention, however, did take int sideration that "clarification or sion" might become necessary and authorized our Committee on Do Unity to provide them. This was after the misgivings and objections sister synod and also of some with own synod were heard. They ar tained in Part II of the *Common fession.* Our Houston Conventic solved to ask our members an sister synods to study Parts I and the *Common Confession* as one ment, with the understanding tha II has not yet been adopted.

JOHN W. BEHNKEN

SECRETARY OF ADULT EDUCATION

Family life education, part of the work of the Board for Parish Education, is developed and directed by the Board's Family Life Committee. This committee has issued two study guides for parents: "Your Child and You" (1952), and "Making Home Life Christian" (1953). The 1954 study guide, "Happiness Is Home Made," will appear in June.

There are about 800 parents' groups in the 1,200 parish schools of Synod. The National Lutheran Parent-Teacher League, organized in 1953, recently issued its first newsletter, "Nurture," to guide parents.

In 1949 there were also 800 couples' groups and married people's clubs in Synod. For these the committee is planning helpful materials.

For the aged the tract "Happy Days of Useful Living" will soon appear.

For more than three years the Family Life Committee has been engaged in special research in such matters as courtship, engagement, marriage, divorce, remarriage, and family size and authority. The testing of each of the six sections of the report will eventually involve 18 pastoral conferences in Synod.

Each year the committee prepares suggestions for Christian Family Week. This year (May 2—9) the emphasi family worship. A new film, "Fa Our Families," has been prepared. weeks after the announcement c film went to our churches (in January) there were 700 bookin February. "Building Family Alt Your Parish," a 12-page manual gests, among 15 patterns, worsh homes with small children, scho children, young people, or adults.

The Family Life Committee's s is to enlist the Church in the serv the home and to enlist the home service of the Church.

OSCAR E. FEUCHT

SOCIAL WELFARE DEPARTMENT

The Department of Social Welfare of our synod was established by the synodical convention at Milwaukee in 1950 to "serve as a general advisory or correlating agency for the social welfare interests of the Church." A full-time office was opened in the Lutheran Building in St. Louis on October 1, 1953.

The department has sponsored two meetings of executives of our welfare agencies to integrate its work with the work of all our charitable agencies and institutional chaplaincies. The first meeting was held in Chicago on October 28 and was attended by 28 leaders in mid-Western agencies. After the department's executive secretary had explained the purpose of the meeting, a panel of welfare workers discussed "The Place of Our Agencies in the Life of the Church." It was pointed out that in its early days our Church did not consider as an integral part of its work the work of charity, although it was, of course, highly commended as an expression of a Christian's concern for his fellow men. As a result only about 15 per cent of our church members are active in welfare work. Greater participation will be secured when the work is interpreted to the Church's members as a necessary expression of Christian faith.

The Rev. E. B. Glabe, chairman of the Board of Social Welfare, said: "We must exhibit a dynamic, working which is exercised in works of lov God's name may be glorified."

Other panels discussed "Pr of Financing Agency Programs" "How Can the Department of Welfare Help Our Agencies?"

The second meeting, which 20 utives and chaplains of Eastern ag attended, was held in New Yo November 11. The Rev. J. W. inger of New York represented the fare Committee of the Atlantic D

There were lively discussions topics in both meetings, and similar ings were requested.

H. F. WIND, Executive Secretary

The Psalter

A Bottle of Tears"

56:8: "Thou tellest my wan-put Thou my tears into Thy Are they not in Thy book?"

strange but comforting pas-the Psalmist talks about four wanderings, tears, a bottle, ook. The wanderings and the e ours. The bottle and the e God's. That is a poetic way the story of our life and our hip to God.

derings indicate confusion, un-, error. If we always followed ght, unbending line of God's dments, we would never wan-r goal would always be clear, steps would always be firm, r course would always be But sin blinds our eyes to and turns our footsteps into ays. And so we lose our way nder aimlessly — confused at perate at last.

there is One who sees that we and He sends His own Son e us. With such a Guide we way again and travel on.

s mean sorrow. We all shed ars during our lifetime. We er our griefs, our pains, our ntments, our sins. It is human Even Jesus wept. For the n, tears should be a sign of ce, which leads to "salvation e repented of."

ttle is for preservation. God, Psalmist, keeps our tears in What a strange picture!

ge, but consoling. Among Oriental peoples the tears of rners were kept in a bottle as rial to the departed one. And d keeps in memory the tears shed over our sins and our s. It hurts when we slay the " within us; it makes us weep se. But God remembers our That is the kind of sacrifice desires. Every tear we shed His compassion.

ook is for remembrance. In ook are written all of our th evil and good. But all of are crossed out in God's book mighty "X" — the cross of rist. And so the only thing ains in that volume is the His love — that love which ression in the good that we e service that we render Him. book our names have been with the blood of Jesus.

THOMAS COATES

And Jesus Said

If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead. Luke 16:31

The words are readily recognized as forming the conclusion of the story Jesus told about a rich man and poor Lazarus. The rich man, in hell, asked that Lazarus be sent to his brothers here on earth to warn them lest they also come to that place of torment. The request was refused with the remark that they had adequate means of information and sources of warning — Moses and the Prophets. When the rich man insisted that the appearance in their midst of a man who was known to be dead would bring them to their senses, the conversation was terminated with the words given in the caption.

Is there any one of us in whose heart the petition of the rich man does not strike a sympathetic chord? What he asked for was a miracle. When our faith is weak, doubts assail us, temptations threaten, and we begin to give way. The sigh arises in us: If only God would perform a miracle to rout our foes and strengthen us in our Christianity! Perhaps a loved one surrenders himself to a life of sin or becomes an open, blatant unbeliever, and we say: Why does not God let an angel appear to convince this person, so dear to us, of the error of his way! But the supernatural does not happen; the longed-for sign is not given.

"They have Moses and the Prophets," the Word in all its strength and sweetness. Let that Word be heard. We have to recognize that God has fixed an order of salvation involving the use of the means of grace, the Word and the Sacraments. If we find that arrangement strange, then let us think of how He has ordered our physical life. He does not send His angels every morning to set our breakfast table, as He well could, but we have to obtain our food through our own efforts. Whoever refuses to follow this order of things starves and dies.

Shall we quarrel with God on account of this arrangement? Let us be humble and thank Him for sunshine and rain, grain fields and orchards. But, above everything else, let us thank Him for Moses and the Prophets, that Holy Word of His in which His Spirit leads us to the cross of the Savior, where there is life for everyone who accepts God's free forgiveness.

WILLIAM F. ARNDT

The Creed

"WAS CRUCIFIED"

Artists who have grasped the true meaning of the life of Jesus have portrayed the Christ Child lying in the manger, with the vision of the cross hovering before His eyes — to set forth the truth that the Son of God came into the world that He might crown His life by dying upon the cross.

Our blessed Lord was crucified not because — shall we say? — He was so far ahead of His contemporaries as to be misunderstood and feared by them; not because as a Man of integrity He preferred death to a forfeiture of what He deemed to be right; not because He naively imagined that God somehow would vindicate Him at the last, only to cry out: "My God, My God, why hast Thou forsaken Me?"

No. Our divine Lord was crucified because crucifixion was His self-appointed destiny. Repeatedly He informed His disciples that the Son of Man must needs go up to Jerusalem, and suffer many things, and be crucified. In obedience to His Father's will, out of love for Adam's fallen race, He was determined to give His life a ransom for many.

Mind you, it was not the Apostle Paul, as some opine, who superimposed upon the Gospel the theory of the Cross. It was our very Lord who said: "And I, if I be lifted up from the earth, will draw all men unto Me."

The historical fact is: He was lifted up, hanging between heaven and earth, as though belonging to neither. Man, alas! had committed the arch sin when he set his will contrary to God's will. Upon the crossing of these two wills Jesus hung and effected reconciliation. In His in-between position He served as Mediator. He brought heaven down to earth and earth up to heaven. He bridged the apartness which sin had created. He achieved at-one-ment between God and man. He did this through the cross.

"Was crucified." I determine that this is the pith and core, the heart and marrow, of my religion. If God in the Person of Jesus died on the cross for me, that's all I want to know. I have found the end of my quest. Never thought it possible, but now I can have peace. No more zigzagging, no more tossing to and fro. What He has done for me is complete. "It is finished." I accept His word and His work. Away with further hesitations. "Christ Crucified, I come, I come."

ERWIN KURTH

Editorials

God Greets Mary — and You!

The Festival of the Annunciation (March 25) has a place also on the Lutheran church calendar.

Did the Annunciation to Mary take place in the springtime of that year of years? We do not know for sure. But we do know that it ushered in a new era for mankind, the springtime of grace, which shall endure until the Lord Jesus returns for judgment. "Behold . . . now is the day of salvation" (2 Cor. 6:2); "Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13).

"Hail, thou that art highly favored." This greeting of God spoken to Mary by Gabriel, we, with due humility, dare to appropriate to ourselves. Mary, indeed, received the special favor of being selected to mother the Savior as He began His life in the flesh, and we join heartily with all generations in calling her "blessed" because of this unique distinction. Mary herself, however, must not be regarded as the *mother* of grace, but only as a *daughter* of grace, just as all Christians are sons and daughters of grace, who owe their present and future salvation wholly to the grace of God bestowed upon all through Mary's Son.

In the last picture of Mary recorded in Scripture (Acts 1:14) she finds her place in the congregation of worshipers. Without words, in this picture, she denounces any veneration of her that detracts from the sole Savior glory of Jesus. She protests against the Marian Year which was proclaimed by Pope Pius XII on December 8, 1953, in language that she would rebuke as blasphemous, and opened with a prayer composed by this pontiff that she would denounce as idolatrous, because it removes her from her place among her fellow worshipers and elevates her to a place very close to the Triune God.

No, this is not the Marian Year; it is the Year of Grace offered to all mankind in Him who was "conceived by the Holy Ghost, born of the Virgin Mary," to be the Savior of all. Consider anew on March 25 how highly you, together with Mary, have been favored by God.

Does It Please the Father?

It's becoming epidemic: this so-called resurgence of interest in religion, the "back-to-God" movement. Civic organizations are spreading the idea. Prayer breakfasts are becoming popular. One of the most recent of such religious get-togethers was a conference on Middle East affairs in New York. The session dealt with Christian and Moslem relations. Catholic, Protestant, and Mohammedan found that Christianity and Mohammedanism have enough in common for a basis of mutual respect and fellowship. Representatives of both faiths pleaded for "tolerance and love," although the Mohammedan speaker, an Egyptian, urged that there should be no "proselyting or converting."

It seems that the underlying motive for all these endeavors is fear of a devastating war and a desire to form a common front against materialism, atheism, and Communism. Religion (no matter what kind) is thought to be a necessary ingredient to make the medley "firm and good." Does it please the Father? How can it, since His Son is seldom, if ever, included in these movements?

For What Purpose?

To counteract inordinate display, the Archb Toledo, Spain, will no longer permit photographer pictures of first communions in his archdiocese.

In England a protest was recently raised aga vising a Roman Catholic Mass, though in this opposition was motivated by anti-Catholic feeling

Some of our readers have asked whether it to photograph communicants partaking of the Lord' It is argued that such intrusion disturbs the reve devotion during one of the most intimate parts of While this matter lies in the realm of Christia there is no doubt that some sensitive souls shrink f ing their private communication with God subject lens of a news-hungry reporter. It is disturbin to have flash bulbs go off during the preaching ser we are wondering, what good end is served by ta tures of the communing congregation?

Need Bifocals?

"You see only what is close at hand. Thing distance you distinguish with difficulty. You need When our optometrist suggests new glasses, we give him an order.

Some church members (and congregations) need spiritual bifocals. They apparently see only t of their own parishes. "We have debts," they say. planning a new building. We need every contrib our own congregation. The shirt is closer than t

When the Lord of the harvest tells us: "Lift eyes, and look on the fields, for they are white a harvest," what is our answer?

"O Jesus, King of Glory! Help that in earth' ions, Throughout from pole to pole, Thy realm ma salvation To each benighted soul!"

Staff Notes

The March 2 WITNESS brought the obituary ciate Editor Paul Juergensen. Only a little more tha did the Lord of the Church privilege him to aid with his pen and counsel. "Unfinished Lives?" Feb. 2) had particular reference to his life an "Whether we live or die, we are the Lord's."

To fill the vacant position, the WITNESS Editori has appointed the Rev. Paul G. Stephan of Mount Church (English District), St. Louis. Pastor Steph newcomer to WITNESS readers. For several years contributed articles on Christian doctrine and li have been favorably received. We are glad that, manifold parish activities, Pastor Stephan will hav in directing the work of the staff. We also commen Calvary as well as St. Stephen's (Teacher John St. Louis, and Trinity (the Rev. Lewis C. Nie Springfield, Ill., for sharing with the church at I talents of their servants of the Word through the of the LUTHERAN WITNESS.

Us"

ese two small words strike the keynote of the Lenten and reveal the very heart and center of the Holy res. Christ gave Himself for us, for our sins, and ing justified by faith in Him, we have peace with God. ese words "for us, for our sins, for all" ring through ire Old and New Testaments. Long before the Savior rn, the Prophet Isaiah had written: "The Lord laid n the iniquity of us all. . . . He was wounded for nsgressions; He was bruised for our iniquities; the ement of our peace was upon Him; and with His we are healed." In the New Testament this same ting truth is repeated in many passages, such as: died for our sins"; "He hath made Him to be sin who knew no sin"; "He died for all"; "The Son of me . . . to give His life a ransom for many." e Christian changes the plural into the singular and He died for me." That is the faith that saves.

a More Effective Ministry

inisters of Christ are stewards of the mysteries of They are His administrators or managers. Their is one of transcendent importance. In such a position st, faithfulness is of prime significance. The same e, however, who emphasizes faithfulness tells Titus pastor must be blameless as the steward of God and ls Timothy that a pastor must be apt, or qualified, to St. Paul would have Timothy improve in his min- so that his progress might appear to all. Faithful s have done that at all times. To serve God's people they have spent many hours in private study. To ach other, they have attended pastoral conferences stitutes. But in this age of keen competition in every f learning, they have felt the need of continued study professional guidance. Our Church has met this y establishing a summer school at Concordia Semi- n St. Louis.

ıe Summer School offers courses in all branches of gy, both on the undergraduate and the graduate The student may merely audit the courses or register edit toward a degree. Various workshops are being d for training in a number of areas of practical work. Business and industry are recognizing the of in-service training for their employees. It is them money, but they have found out that it pays. ıurch may well profit by their experience.

ing to school costs money and takes time. The stu- eeds time off from his usual occupation; he needs for tuition, fees, and lodging. In secular callings in- l professional competence is usually rewarded with nsurate compensation. In the ministry that is not the same extent. For that reason a growing number gregations have made it financially possible for their ional workers to attend school by assuming the a practice worthy of emulation! They, too, have hat it pays. Time and money spent in advanced study aining constitute a profitable investment in a more e ministry. Both the pastor and the congregation the beneficiaries.

L. W. S.

What's the Answer?

Question: What is meant by Baptism for the dead, 1 Cor. 15:29, and by Christ's becoming subject to God after the end of the world, 1 Cor. 15:28?

Answer: These questions are not easy to answer. The language of the first is simple enough, but St. Paul gives no hint as to the nature of this strange procedure nor as to the identity of those who practiced it. One explanation is that certain people in those days were having themselves baptized on the graves of their deceased loved ones to emphasize their belief in the resurrection. However, the Greek word translated *for* is not used in the meaning of *over* in the New Testament, nor is there any historical evidence for such procedure in the Early Church.

More acceptable is the view that people were having themselves baptized as proxies for their loved ones who had died without Baptism, hoping that they might by this means still help them to find cleansing from their sins. This view is in harmony with the text, but Paul in no wise approves the practice. He simply cites it as an argument that these people believed in the resurrection. His reference to his own case in verses 30-32 supports that view. But it must be emphasized that if those people held that idea, they were misguided. There is no second probation after death. See 2 Cor. 6:2; Heb. 9:27.

Your second question might well receive the following answer: In the fullness of the time the eternal Son of God was sent from heaven on His saving mission, which was accomplished by His perfect life and innocent death on behalf of mankind. Thereupon God raised Him from the dead and highly exalted Him (Phil. 2:8-11), making Him King of Kings and Lord of Lords, who ascended to the right hand of the Father and there rules, guards, and protects His Church, to which He is All in all. This rule as the exalted Mediator (1 Tim. 2:5; 1 John 2:1) goes on even now and continues until all His enemies have been subdued (Ps. 110:4; Matt. 22:44; Heb. 10:13), the last of which is death (1 Cor.15:26; Rev. 20:14). Then Christ will cease to rule as Mediator and will be subject unto the Father, who put all things under Him, that God may be All in all. This does not mean that He will in any way be inferior to the Father or will no longer be one with Him (John 10:30), but that He will have accomplished His mission, that His believers will be safe in heaven, that the Kingdom of Grace will be transformed into the Kingdom of Glory. The rule will then be the rule of God the Father, the Son, and the Holy Spirit.

Question: What can I think when I read a letter in the "Witness" saying that we should not give contributions for children at Boys Town, but only for Lutheran agencies?

Answer: We gladly help needy people regardless of race or religion, for Scripture admonishes us to do good unto all men. But we do not contribute to the support of false churches or religions. We are to help spread the truth: "For we can do nothing against the truth, but for the truth" (2 Cor. 13:8). O. E. S.

An Urgent Call for Additional Teachers

Within a few weeks the synodical Board of Assignment will place 378 teacher graduates and students into our growing school system. But before the schools open in September, nearly 500 additional new teachers must be secured. The reason is twofold: (1) We have too many temporary teachers, and large numbers of them must be replaced each year. (2) The elementary school system is at present expanding by about 200 classrooms annually. As a result, the total demand for new teachers reaches 850 to 900 per year.

Congregations unable to find additional teachers direct frantic appeals to their District officials or the synodical School Office in St. Louis; but these officials cannot help unless they have the names of available persons. Appeals are also made to the teacher-training institutions; but by that time the institutions will have placed their graduates and students, and the appeals are usually made in vain.

This is, therefore, a call for volunteers — a call for suitable and qualified persons to announce themselves to their pastors or teachers, and through them to their District Superintendent or Board for Parish Education. It makes no difference whether such persons belong to a congregation with a school or one without a school, whether the local congregation is itself in need of additional teachers or not. Pastors, teachers, and District officials will offer all necessary guidance. They will supply themselves and their own District first; then, if they have a surplus, they will send the names of applicants to the synodical School Office, provided such applicants are able and willing to be placed into other sections of our Synod. The School Office will inform all the Districts of such available persons. We suggest that action be taken at once, especially that the need for teachers be made known through church bulletins and otherwise.

Naturally, the preference is for persons with some college training and, if possible, some schoolteaching experience. Former teachers of our schools are a primary source of supply. Of the 337 regular male teachers who resigned in a ten-year period ending with 1952, 161 were regained during that period. Could not more of these men be induced to re-enter the work? The women teachers who resigned total probably five or six times the number of men. But there are other good sources: Men and women who once studied at our synodical institutions, or those of the Synodical Conference, or at Valparaiso; men and women now at non-Lutheran colleges, or graduates of the same, or teaching in non-Lutheran schools. The summer schools at River Forest and Seward offer introductory courses for teaching in Lutheran schools.

The Lord has bestowed a great school harvest upon us. The enrollment now stands at 113,429, a net gain of 7,120 over the previous year; at that, 4,030 children were turned away last September for lack of room. Let us pray the Lord to send more laborers into His vineyard!

A. C. Stellhorn
Secretary of Schools

The Church in Guinzadan

Your missionaries at Guinzadan, Mountain Province, Philippines, since September, 1950, have baptized almost 400 into the Christian faith. The success of the work, humanly speaking, is due largely to the Rev. Simon Bilagot, our national pastor. Born and reared in this mountain country of northern Luzon, he is able to conduct services and classes in the Kankanai language, which the people of Guinzadan and the surrounding area speak. Besides translating hymns and catechism lessons into Kankanai, Pastor Bilagot is translating the Gospel of Mark, the first portion of the Bible to be translated into Kankanai.

In our first confirmation service, December 13, 1953, 36 knelt at the Lord's altar at Guinzadan and were received as communicant members of the Lutheran Church. Three more were confirmed on the Sunday after Christmas, when our first Communion service was celebrated.

This harvest of first fruits of Guinzadan is helping to stabilize our work in a pagan community. Several years ago most of these people sacrificed to spirit gods, who, the people were taught to believe, lived in the mountains and the trees surrounding the village. As many as seven pigs at a time would be sacrificed in pagan ceremonies called *canyaos*. Before the farmers planted rice, they sacrificed t gods. After the harvest, pagan demanded a sacrifice of thank For birth, marriage, sickness, an there were special *canyaos*. No ical supplies, administered by a registered nurse, and the distr of vegetable seeds and fertilizer far more effective aid to health agriculture in Guinzadan than t lagers received through sacrific scribed by pagan priests.

Part of the group of 36 in the first confirmation at Guinzadan, Philippines. Mrs. S. Bilagot, left, front row. Missionary H. Kretzmann, center, back

Right after the confirmation one of the women, in a stirrin mony to more than 200 in the ass told how the Bible's teachings in her life. The crowd was ast to hear her speak, for this il woman is known to be extreme

A pagan priest has asked to b firmed since three of his adult c were in our first class. We told must study our course in Ch doctrine and promise to break pletely with all pagan practice teachings. May God move him so and that he will lead many to accept Christ as their Savior

The Guinzadan Lutherans on ary 17, 1954, organized a congre taking the name St. Paul's Lu Church. They are now able to a more responsibility for the w their midst, especially among th inhabitants in Guinzadan to b for Christ. Several people who from near-by villages to attend ices have asked for Baptism. group at Guinzadan plans to o branch Sunday school to reach children and to send evang teams to several surrounding v which have invited us.

This work is under the direct the Mission Committee of our Lu Philippine Mission. Congregation groups in the Philippines elect laymen to this committee, and th theran Philippine Missionary C ence appoints three missionaries. month from one third to one h Pastor Bilagot's salary and ex are contributed by our congreg and groups in the Philippines, Lutherans share in the work of ing the Gospel to the people i mountains of northern Luzon. I way we hope to build a nationa theran Church in the Philippines

Herbert Kretzma
Baguio City, Philippines

Our Refuge

God is our Refuge and our Stren
In this big world of sin.
When His strong arm embraces
We feel secure within.

The works of Him are very grea
He maketh wars to cease.
Come, let us fold our hands in p
And ask for world-wide peace.

St. Louis, Mo. J. H. Jor

NEWS

:her *Em.* William E. Wegener ted his 90th birthday with a service in his home at Oak ll., February 5. Pastor Walter addressed the nonagenarian, year-old wife, four of their five n, and 18 other guests. After vice and a dinner, the group l to a recording of the veteran's to his children four years ago. n in Germany, he came to the n 1882. Three years later he graduated from the Teachers' Seminary in Addison, Ill., taught in Lutheran schools at West Bloomfield, Wis., 1885 to 1889; Washington, Mo., 1889 to 1892; St. Charles, Mo., 1893 to 1918; Grace Church, Oak Park, 1918 to 1927, and the Children's Home in Addison, 1939. Although he retired in e continued to serve as a supply in Chicago schools until his rthday. Since that time he has riting, in German and in English, ious publications of Synod.

E. Wegener
her em.

addition to his many articles ems published in *Abendschule, aner, School Journal, This Day, Concordia Historical Institute rly,* he has written *Praktische llung der biblischen Geschichte,* volume guide for teachers on ching of Bible history; a life of ; and a biography of Dr. C. F. W. r.

and Mrs. Wegener, who still xcellent health, have been mar- years. Mrs. Wegener is the Elisabeth Damm of West ield, Wis.

Methodist Church has con- a three-year experiment in s instruction which provides for ration between the pastors and and Sunday school teachers, nomination's curriculum com- announced in Nashville, Tenn.

ty-one churches in Michigan io followed the plan for three 38 churches in New York, Penn- a, California, Arizona, and Wis- for one year. In the exper- parents and Sunday school s met periodically to discuss series. Teachers visited the of pupils and offered special e materials and a library serv- parents. Parents as well as received report cards on m progress.

Dr. Roy A. Suelflow, missionary in Formosa, who is now on furlough in the U. S., has been appointed by the Board for Foreign Missions as president of Concordia Theological Seminary, Formosa. The seminary, founded by the Church's first missionaries to China, and formerly located in Hankow, moved to China's interior when the Japanese occupied the Hankow seminary compound during the war. After the war, the school was just being re-established in Hankow when the Communists seized the city. The Communist peril in the Orient re-emphasized the Church's need for immediate training of native workers.

From 1946 to 1949 Dr. Suelflow served in China; the following three years he was on the staff of the Japanese Language School and the Lutheran Bible School in Tokyo; in 1952 he was called to Formosa, where he resumed his work of training Chinese theological students. The seminary has a current enrollment of ten students, including Mandarin-speaking refugees from Communist China; Cantonese, from Hong Kong; and a few Formosans.

Members of the Woman's Division of Christian Service in 1953 gave $9,052,640 toward the work of The Methodist Church, Henrietta Gibson, treasurer for women's work in the denomination's Board of Missions, reported at the Woman's Division annual meeting held at Buck Hill Falls, Pa.

The amount represents a per-capita contribution of $4.51 by 1,722,011 members. It is the first time that a total given by Methodist women has topped $9,000,000. The 1952 amount was $8,586,046.

The *Saginaw* (Mich.) *News* recently printed the following in a column called "Valley Tales":

"Who says five-year-olds aren't observant?

"Mark Sanders, son of Mr. and Mrs. Earl Sanders, Gratiot Road residents, was deeply engrossed in a television program. His parents thought the boy would not pay too much attention to the program since it is not designed primarily for children. It was 'This Is the Life,' inspirational program presented regularly by The Lutheran Church — Missouri Synod through its Lutheran Television Productions in St. Louis, Mo.

"However, when the program ended, Mark came to his parents, saying, 'That was a good program. Know who sponsors it? Jesus Christ.'"

Mrs. Thomas W. Lamont, widow of the late J. P. Morgan partner Thomas W. Lamont, board chairman of Morgan's banking house, in her will left $250,000 to Union Theological Seminary "to halt the rising tide of secularism in the world today."

Of nine Lutheran church bodies and two church-related agencies in North America which sent 259 missionaries to mission fields in 17 countries during 1953 — according to statistics compiled annually by Dr. Andrew S. Burgess, professor of missions at Luther Theological Seminary, St. Paul — The Lutheran Church — Missouri Synod sent out the largest group of missionaries, 65. The United Lutheran Church in America had the largest number of new missionaries, 36, followed by the Evangelical Lutheran Church with 33.

Only one American Lutheran missionary remained in China at the close of 1953: the Rev. Paul Mackensen of Baltimore, Md., a member of the American Lutheran Church serving the U. L. C. A. He was arrested in March, 1952, and no direct word has been received concerning him.

In the second annual Wenchel Foundation Lectures on Preaching at Concordia Seminary, St. Louis, February 23 to 25, the Rev. Oswald Riess, pastor of Bethany Church, Detroit, spoke in a chapel service on "Surveying the Cross"; addressed a convocation of pastors of Greater St. Louis on "Nothing and All," a topic centered on the preacher and his message; a convocation of students on "The Making of a Preacher"; and presented the concluding lecture to the graduating class on "The Making of a Sermon."

The annual interest accruing from the Wenchel Foundation, which Dr. Frederic Wenchel, pastor emeritus, of Washington, D. C., established in the interest of better preaching in Synod, provides for the lecture series.

Dr. O. A. Geiseman of River Forest, Ill., inaugurated the series two years ago.

The American Unitarian Association, with about 80,000 members, and the Universalist Church of America, 64,000 members, last year adopted a partial merger. At a joint biennial conference in Andover, Mass., delegates of the two churches voted for "federal union," which will federate their departments of religious education, publications, and public relations. Officials of both churches stressed that their aim is federal union, rather than merger, until a "practical basis" for consolidation of the two denominations is found.

The German Luther Association has been reactivated at Hamburg after a 14-year interruption. The association, founded at Wittenberg on Reformation Day in 1918 to promote "knowledge and understanding of Martin Luther and his works," suspended activities at the beginning of World War II. Dr. Paul Althaus of Erlangen University, Lutheran theologian, who was president of the organization from 1927, is head of the reactivated group.

A new approach to the better understanding of Lutheran missions was made at Concordia Seminary, St. Louis, February 18, when at a convocation the student body was given the opportunity of sharing in a panel discussion of missions. Senior student Arbie Patschke presided. Dr. R. R. Caemmerer discussed "World Missions in the Theology and History of Lutheranism." Dr. Roy Suelflow, on furlough from his work on Formosa, gave "An Interpretation of the History of Missouri Synod Missions." Dr. H. A. Mayer, Secretary of Missions, spoke on the "Contributions of The Lutheran Church — Missouri Synod to World Lutheranism." Dr. P. M. Bretscher issued "The Challenge for an Expanded and More Extensive Foreign Mission Program." The remaining time was devoted to general discussion. These were two hours packed with information, instruction, and encouragement to work the work of God.

The overwhelming majority of American clergymen were loyal, but "a few" were Communists or Communist sympathizers, the House Un-American Activities Committee said in its annual report, covering 1953 investigations, to Congress. Where the committee had determined that an individual minister was a Communist, the committee had "proceeded exactly as it would in the case of any other person so identified," the report declared.

Last year Rep. Harold H. Velde (R-Ill.), chairman, was criticized for suggesting that the clergy offered a field for investigation of Communist influence. Later he denied that he intended any general investigation of clergymen.

This year, however, the Velde group expressed confidence that most ministers who lent their names to organizations which were established by the Communist Party, "even though the number is very small compared with the loyal clergy," were "completely unaware of the true nature or extent of their Communist direction."

Delegates from 14 synodical schools attended the fifth annual Lutheran Student Government Conference, held at Concordia Teachers College, Seward, Nebr., February 11. Under the general theme "One Lord, One Faith," the delegates discussed problems of students and student councils. Concordia College, St. Paul, Minn., will be host to the 1955 conference.

When the Rev. Herbert E. Plehn celebrated his 25th anniversary as minister of St. Matthew's, Rochester, N. Y., the congregation presented to the pastor and his wife a cabinet television set and a two-week vacation with an "all-arrangements-made-and-expenses-paid" trip to Florida.

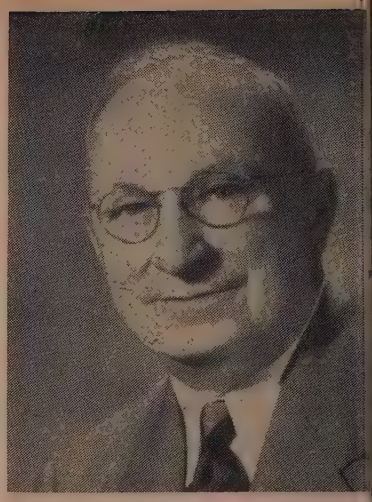
The Philippine Roman Catholic hierarchy will automatically excommunicate church members who join Masonic fraternities. The bishops issued a joint statement which attacked Freemasonry as against the teachings of the Church and said that church members who become Masons may not receive the sacraments nor act as sponsors in Baptism and confirmation or as witnesses in marriages. Nor may they be buried in Catholic cemeteries.

Frederick Graepp, who is blind, during the past 12 years has trained approximately 500 sighted volunteers in writing Braille, so that they could transcribe the treasures of Lutheran literature into Braille reading material for distribution through the Lutheran Library for the Blind, the Lutheran Hour Bible Correspondence Courses, and Sunday School by Mail. He asks his former students who have no further use for their code book or instruction manual in Braille, Grade One and a Half, to send their copies to him at 2747 Mariposa St., Fresno 1, Calif., for redistribution to new students. He writes: "We shall be happy to remit the original price of the book to those who send it. The supply of the book is exhausted, and it is temporarily out of print. The only recourse is to request the use of old copies. New students are being trained, for there are 1,500 names of blind persons who are on the mailing list for the Lutheran Hour courses, who are scattered on six continents, and who study the courses in four languages in the Braille code of each language."

Newspapers are becoming "increasingly aware of the importance of religious news," Coleman A. Harwell, editor of the Nashville *Tennesseean,* told a religious journalism seminar sponsored by the paper. Many newspapers and a major wire service now employ religious reporters full time.

Theodore W. Eckhart, who retired February 15 after working for Synod for 34 years, holds the record in length of service for laymen in Synod's employ. When the 1920 Detroit Convention decided to engage the services of a Financial Secretary, the Board of Directors appointed Mr. Eckhart, who in September of that year started to work under the supervision of the Treasurer of Synod, then Dr. Edmund Seuel, and the Board. Mr. Eckhart saw Synod's Fiscal Office originate, and he watched it grow. Probably more than anyone else, he is responsible for the budget system in Synod. While he is an ardent advocate of system, he remembers that system is only a means to an end and that the love of Christ is the true motive power behind all giving.

On January 1, 1951, Mr. Eckhart resigned as Assistant Treasurer of Synod to become manager of the Lu-



Theodore W. Eckhart

theran Building, St. Louis, headquarters.

Born in Milwaukee, June he was the first of ten child father worked for a firm whi duced that which "made Mi famous." Young Eckhart atte Milwaukee public schools, w firmed by the Rev. J. Schlerf lehem, and attended Milwauk School only a short term, w parents' financial condition nec his going to work. Since the selling "long-limbed" underwe clothing store, did not ap "Counter-jumper" Eckhart, h the next 17 years working as keeper and a plumber. When p supplies were hard to obtai World War I, his firm, in which a junior partner, dissolved in 19 following year he managed th of the Missouri Synod Lutheran for Army and Navy, located cago. After the end of the wa 1919 to 1920, he was office ager for the Endowment Fun paign, which the Lutheran L League launched to help Synod of Support. An original goal of had been set. Business-manag hart, together with Dr. Wm. K the Revs. F. C. Streufert and Bailey, worked assiduously. three months $2,300,000 was c for the Board of Support.

According to his own desc "I was by trade a bookkeeper, cation a plumber, by choice a ga and by necessity a financial sec In addition to his responsibili Synod, he was treasurer of the for Colored Missions from 1924 also long-time financial secret the L. L. L., charter member 1927) of the Concordia Historica tute and its present treasurer.

He and Mrs. Eckhart live North Swan Circle, Brentwoo Their daughter, Mrs. Theod Schroeder, is the wife of the pa Mount Calvary Church, Brentw

right of a Baptist congregation a member and to refuse to re- the "hand of fellowship" even a court has ordered it to do so ued as a vital religious liberty the Lockland Baptist Church nnati, Ohio, and its pastor, the hn W. Rawlings, who have eir case to the public.

rior Court Judge Malcolm C. January ruled at Nashville, that members of the North Mount Baptist Church who st August to withdraw the con- n from the Southern Baptist tion thereby "ceased to be a the true congregation and are itled to share in the use and on" of its $250,000 property. gregation has 1,300 members. decision was handed down after a suit filed by four men who en officers of the church until gregation, under the leadership Rev. Samuel H. W. Johnston, 41 to 144 to withdraw from the and denomination-wide South- otist organizations.

majority of the membership in en Southern Baptist congrega- Judge Paul said, "is entitled to the church property so long as ins a missionary Baptist church to the fundamental usages, cus- loctrines, practices, and organi- of missionary Baptists."

ders of the National Religion bor Foundation are planning to a campaign to oppose what they e as a "phoney interest" by cer- ge corporations in bringing re- into the economic world, a us News Service release an- d after the foundation's execu- ard met at Washington, D. C., in y. The executive director of the ion, Dr. Witherspoon Dodge, erized the corporation effort as y" and "well-financed." The some corporations, he charged, ut the "stamp of religious ap- on reactionary economic phi- es," and particularly to discredit or-union movement.

joint union committee of the an Lutheran, Evangelical Lu- Lutheran Free, and United lical Lutheran Churches in a at Chicago in December a blueprint for the new that would have to be or- if these four Lutheran bod- h a combined membership of 0, merge. The blueprint will be ed to their respective conven- is year.

blueprint proposes that: new Church have 18 districts. ominations of their conferences, uld elect the delegates to the convention, which would s the governing body of the Church. The convention would have about 1,000 delegates — half clergy and half laymen.

The church council, made up of the president, the 18 district presidents, and a layman elected from each district, have charge of all spiritual and doctrinal matters in the denomination.

The Church have six working divisions: American missions, world missions, education, charities, publications, and pensions.

Auxiliary organizations be related to the Church through a council of auxiliaries. Three auxiliaries are anticipated at the outset: a Luther league, a brotherhood, and a women's missionary organization.

No recommendations have yet been made regarding educational institutions for the merged Church, except the theological seminaries. The blueprint proposed that there be only one seminary, operating in different places: one of the present seminaries might specialize in training missionaries; another, rural ministers; and a third for graduate study. Whether the seminary would operate in the six localities where the four bodies now have their six seminaries has not been decided.

The Old Prussian Union Church will henceforth be known as the Evangelical Union Church, the Church's synod decreed in a meeting recently held in Berlin. The Union Church, a group of six "United" Churches which are members of the Evangelical Church in Germany, includes the regional Land Churches of Berlin-Brandenburg, Saxony, Pomerania, Silesia, Rhineland, and Westphalia. These Land Churches are called "United" Churches because they include both Lutheran and Reformed parishes. The Old Prussian Union Church was formed in 1817 by a government order merging the Land Churches under Prussian control. In 1947, of the more than 14,000,000 members of the Union, about 90 per cent were Lutheran and 10 per cent Reformed.

Hollis Gordon, a Negro, who was graduated last year from Concordia Teachers College, Seward, Nebr., was installed as a professor at Alabama Lutheran Academy and College, Selma, Ala.

At Selma, Negro young men receive their preministerial training prior to entering the college and seminary at Greensboro. The Synodical Conference also has a teacher-training program for Negro students who plan to teach in Christian day schools in the South.

Confirmed by the Rev. H. Schauland at Hope Church, Omaha, Professor Gordon now serves with an interracial faculty and under an interracial board of control.

Mennonites, Brethren, Quakers, and Jehovah's Witnesses led in the number of 2,206 1-W's (conscientious objectors performing civilian work contributing to the national health, safety, or interest, or who have completed such work) whose church affiliation was known, according to an August 14, 1953, release, printed in the September issue of *The Reporter,* published by the National Service Board for Religious Objectors. While there were 47 denominations represented among the 2,206 1-W's, among whom 18 had no church affiliation, there was not one Lutheran.

What is believed to be the first televised sign-language religious service for the deaf emanated from Station WNHC-TV at New Haven, Conn., last fall, when the Rev. George P. Kraus, pastor of St. Matthew's Church, Jackson Heights, N. Y., translated for deaf viewers a 15-minute noonday devotional conducted by the Rev. O. H. Bertram, pastor of St. Paul's, Naugatuck, Conn. Lutheran Friends of the Deaf, sponsoring agency of a school for the deaf at Oyster Bay, N. Y., arranged for the telecast. Pastor Kraus regularly holds sign-language services in his own church and in Epiphany Church, Hempstead, N. Y.

The Iowa State Board of Education has approved the participation of Iowa State Teachers College, Cedar Rapids, in a project to study problems of dealing with religion in public schools. The subcommittee on teacher education and religion of the American Association of Colleges for Teacher Education, membership of which includes about 260 teacher-training institutions, adopted the project last December. The study, subsidized in part by a grant from the Danforth Foundation, St. Louis, will be carried on in 16 institutions throughout the U. S.

The research project, expected to take three to five years, will try to discover and develop "ways and means to teach the reciprocal relation between religion and other elements in human culture." The goal would be to have the prospective teacher, "whether he teaches literature, history, the arts, science, or other subjects, prepared to understand, appreciate, and convey to his students the significance of religion in human affairs."

A Lima, Ohio, businessman, Stanley Tam, credits God, whom Mr. Tam calls his "Senior Partner," for the success of his $85,000 business. Mr. Tam says that God became his Partner in 1936, when the Lord told him, through conscience, to turn his "business over to God, and it would succeed." Last year 51 per cent of the profit amounting to $12,000 went to the "Senior Partner."

BOOK REVIEWS

Seven Simple Sermons on the Savior's Last Words. By W. Herschel Ford. Zondervan Publishing House, Grand Rapids, Mich. 1953. 89 pages. $1.50.

In this little volume of meditations on the Savior's last words, W. Herschel Ford, pastor of First Baptist Church, El Paso, Tex., has the cross in his heart, Christ on his lips, and people in his eye.

Writing in a simple, crisp, and lucid style, the author speaks in no uncertain terms of the depths of human sin, the height of divine grace, and the supreme necessity for repentance and faith.

His sermons speak to the varied sorts and conditions of men. They comfort the sorrowful, strengthen the faith of the doubter, plead with the backslider, and convict the unbeliever.

Except for one reference to the millennium, this volume can unreservedly be recommended to our clergy and laity alike.

Springfield, Ill. HENRY J. EGGOLD, JR.

Christ Is the Victor. Experiences of a Missionary in Indonesia. Translated from the original German by William G. Reitzer. Published by Rheinische Missionsgesellschaft, Wuppertal-Barmen, Germany. 63 pages, 5×7½. $.75

Missionary H. F. de Kleine served as director of the practical seminary conducted by the Rheinische Missionsgesellschaft on Sumatra when Japan entered World War II. Soon the Japanese took possession of the island, and persecution of the Christian missionaries began. The author vividly describes his experiences as prisoner in a concentration camp, the aid he received from native Christians, and various striking victories of the Gospel. The Batak Church on Sumatra numbers 550,000 members, representing a conquest of Christ unparalleled in modern annals.

WILLIAM F. ARNDT

Report from Christian Europe. By Steward Winfield Herman. Friendship Press, New York. 212 pages. $2.50.

The author of this book treats the many facets of postwar Christianity in Europe with the aid of many years of personal experience and close association with church movements in Europe. The bulk of this particular volume discusses the five major tests which the Church faces on the Continent today. The Church's ability: 1) to impart a decisive influence to the re-ordering of society; 2) to establish a genuinely creative relation to the State; 3) to make an impact on international affairs without engaging in ecclesiastical power politics; 4) to confront the menace of atheistic Communism at close quarters; 5) and to point the way to world peace.

This volume makes rather sobering reading, particularly in view of the fact that the American Church usually has to face many of the same problems the European Church has, only about a generation later. Dr. Herman's book is also a good corrective for the notion that the United States was the only country to provide relief and aid to Europe after the destruction of World War II. The assistance rendered by Sweden and Switzerland stands out in heroic proportions when compared with American contributions of food, money, clothing, and shelter.

M. H. S.

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DEATHS

Herman A. K. Ninnemann (January 20, 1886, Mellen, Pomerania, Germany, to November 3, 1953, Hamden, Conn.), son of William and Wilhelmine Wetzel Ninnemann; graduated from teachers' seminary, Addison, Ill., 1907; attended University of Chicago, 1920—1921, and Concordia Teachers College, River Forest, Ill., 1921—1922; taught in Immanuel School, Sweet Springs, Mo., 1907 to 1918; and Immanuel, Des Plaines, Ill., 1918 to 1950. Upon his retirement he continued to live in Des Plaines.

In 1910 he married Hertha Hoeppner of Melrose Park, Ill. Mrs. Ninnemann died in 1934. Two surviving children are Esther of Des Plaines and Karl of Hamden.

Funeral services were conducted in Immanuel Church, Des Plaines, November 7, the undersigned officiating. Burial was in Ridgewood Cemetery.

ALLEN H. FEDDER

Henry John Markworth (May 24, 1900, St. Joseph, Mich., to December 1, 1953, Cleveland, Ohio), son of John G. and Mary Markworth; graduated Concordia Teachers College, River Forest, Ill., 1921; installed that same year as teacher at Trinity School, Cleveland, where his father was principal for 37 years.

Henry Markworth was a composer and arranger of choir music, both instrumental and vocal. Several volumes of his compositions for the organ have been published. His arrangements for choirs are used throughout the Church. He was well known as a concert organist.

Surviving him are his wife, the former Eleanore Dopmeyer, two daughters, and a son: Dorothy Harmon, Betty, and Alan.

Funeral services were conducted at Trinity, December 4. Pastor Richard P. Meibohm preached; Dr. M. Alfred Bichsel of Valparaiso University was the organist; Luther Memorial School Seniors, Teachers', Cleveland Lutheran A Cappella, and Trinity choirs sang. Interment was made in Lutheran Cemetery, Cleveland.

Henry F. W. Schulz (February 10, 1875, province of Hanover, Germany, to January 31, 1954, Norfolk, Nebr.), son of John Henry William and Marie Buhr Schulz; confirmed in the Lutheran Free Church of Hanover, 1889, and later joined the Lutheran Free Church of Saxony. He left Germany in 1894 to study at Concordia Seminary, Springfield, Ill.; graduated, 1901; vicared two years at Crookston, Nebr., 1898 to 1900; ordained at Edgemont, S. Dak., 1901; served 16 congregations and preaching stations in western Nebraska, South Dakota, and Wyoming. He also served the following places, all in Nebraska: Gretna, 1906; Papillion, 1906 to 1913; Buffalo Creek, 1913 to 1929; Gering, 1929 to 1932; Minitare, 1932 to 1935; Wakefield, 1943 until his retirement in 1947.

In 1902 he married Minnie Dorothy Brandt of Crookston, Nebr., who with seven of their ten children survives him: Albert, St. Louis, Mo.; Walter, Newcastle, Wyo.; Carl, Norfolk, Nebr.; Mrs. Rudolph Ochs, Columbus, Nebr.; Marie, Norfolk; Mrs. Ernest Barcell, Gering, Nebr.; and Paul, Scottsbluff, Nebr.

Funeral services were conducted February 3 at Grace Church, Norfolk, and at Buffalo Creek near Tilden, Nebr., the undersigned and the Rev. M. F. Scheips preaching the sermons respectively. The Rev. Oscar C. Decker spoke on the Northern Nebraska District. at the Lutheran Cemetery, Buffa the undersigned officiating. A.

Werner J. Schmidtke (Super August 26, 1901, to January 19, tarioville, Ill.), son of the Rev. Emma Sylvester Schmidtke; Concordia Seminary, St. Louis, tor, Redeemer, Kingsford, Mich 1929; Trinity, Hampshire, and Burlington, Ill., 1929 to 1947; suburban Fort Wayne, Ind., 194 and Immanuel, Ontarioville, and Rodenberg, Ill., since May 3, 19

In 1929 he married Gertrude of Marshfield, Wis., who with tw ters: Ruth, a nurse at Evanston; a student at Valparaiso Unive mother, Mrs. Emma Schmidtke, two brothers: the Rev. E. T., S Wis.; Henry, Chicago; and o Miss Ruth, Chicago, survives.

Funeral services were conduct manuel, Ontarioville, January 21, undersigned officiating. Pres. A. felmann spoke, and Rev. E. T lueschen had the committal at L morial Park, Elgin, Ill. W. H. Me

Otto A. Pinnt (March 16, 19 Nebr., to January 20, 1954, S. Dak.), son of John B. and Ber mund Pinnt; graduated Concor inary, St. Louis, 1923; ordained stalled at Colome, S. Dak.; als parishes at Carter and Clearfield and Burton, Nebr., simultaneou served Zion, Avon, S. Dak., for 25

In 1924 he married Lydia H Bancroft, Nebr. He is survive wife and five children: Walther, Immanuel, Osceola, Iowa; Ronald at St. Paul's School, Harlinge Charlotte, student at Winfield, K Eunice and Vernon of Avon.

Funeral services were cond Zion Church, Avon, January Rev. W. P. Haak, Yankton, preach Phil Mueller spoke for the Dist the undersigned officiated. Rev. H the committal January 26, Norfo

ROBERT R. ZE

Rudolf August Rook (March Danzig, Germany, to December Sarcoxie, Mo.), son of August an Zeltz Rook; received his early e in Bad Axe, Mich.; graduated C Seminary, Springfield, 1913; vicar tings, Nebr., 1911—1912; served In Ruth, Mich., 1915 to 1920; Peace, berg, Mo., 1920 to 1925; Salem, Far 1925 to 1934; St. John's, Ionia, Mi to 1952; and Trinity, Sarcoxie, M 1952 until his death. For 14 years a member of the Michigan Distric mittee on New and Revised Const two years, chaplain of war pris Lake Odessa, Mich.; and 18 years, in the State Hospital, State Refo jail, and some rest homes in Mich

In 1913 he married Marie Sc at Detroit, Mich., who with a Rev. Waldemar Rook, Midland, M a daughter, Mrs. Clarence Fjeldst Lake, Ohio, survives him.

Funeral services were conduc cember 20 at Trinity, Sarcoxie; t W. J. Stelling preached on Luke and the Rev. N. Roschke spoke i of the Western District. Burial Jackson, Mo. HERBERT F. W. Bc

Henry Brase (November 25, 1871, mp, Mo., to December 20, 1953, reek, Nebr.), son of Claus and Mueller Brase; graduated Teach- inary, Addison, Ill., 1891; taught ter, Minn.; Portage, Wis.; St. Pe- veland, Ohio; Immanuel, Lincoln, nd St. John's, Battle Creek, Nebr., 9, when he retired.

)3 he married Anna Hasenbank of r, Minn., who with three sons daughters survives him.

ral services were conducted in 's, Battle Creek, December 24, Rev. Oscar C. Decker officiated. r. Albert T. Bostelmann, a Vice- t of the Northern Nebraska Dis- oke on behalf of the District t of Mr. Brase's 12 years of serv- ecretary of the District Board for ducation, and his 30-year service mber of the electoral college of ia Teachers College, Seward, . A. Buchholz, president of the Teachers' Conference, also spoke. vas in Hillcrest, Norfolk, Nebr.

OSCAR C. DECKER

am Meyer (June 18, 1872, Soltau, , Germany, to December 29, 1953, Kans.), son of William and a Meyer; graduated Concordia y, Springfield, 1895; for six years six congregations in Faulk, Ed- and Potter Counties in South 1901 to 1909 Bethlehem, near Lake, Minn.; 1909 to 1913 St. Stillwater, Minn.; 1913 to 1936 McFarland, Kans.

396 he married Lydia Moeller of eld, Ill. A son and a daughter rn to them. The son died in in- is wife, in 1941. The daughter, W. Meyerhoff, survives. Since nt in 1936 Pastor Meyer lived at Kans.

ral services were conducted in 's Church, Palmer, on New Year's e Rev. W. G. Biel officiated, and ersigned, Circuit Visitor, preached non on 2 Tim. 4:7, 8. Burial was hn's Cemetery, Palmer.

GEO. LEHENBAUER

NOUNCEMENTS

dinations and Installations

PASTORS

d:

Kenneth, Trinity, Wayland, Mich., by born, Feb. 7.

erman, Immanuel, Frankslake, Sask., y E. F. Schroeder, Feb. 7.

W. P., St. John, Thief River Falls, by Walter E. Hannemann, Feb. 7.

Marcus T., St. Paul, Tilden; St. Paul, n Grove, Nebr., by F. J. Rath, Feb. 7.

n, L. W., Trinity, Hinton, Iowa, by eisel, Feb. 7.

lames F., Pilgrim, Bellaire, Tex., by E. Keiper, Feb. 7.

R. F., Hope, Omaha, Nebr., by E. M. nmann, Feb. 7.

W. R., Immanuel, North Burnett, Wis., o Hanser, Feb. 7.

rl E., Holy Trinity, Macon, Ga., by on Husen, Feb. 7.

eorge L., St. Peter, Randall, Minn., by lug, Jan. 31.

Harold, St. Michael, near Rogers City, by Louis A. Linn, Feb. 7.

Charles A., Messiah, Santa Cruz, by F. W. Boettcher, Feb. 14.

Daryl, St. Paul, Ames, Iowa, by E. F. nn, Feb. 7.

, D. C., Bethlehem, Kennewick, Wash., . Beaver, April 19, 1953.

Walther, Arthur, St. James, West Los Angeles, Calif., by Victor W. Neemeyer, Jan. 17.

Winckler, Emil G., First, Spring Valley, Minn., by L. E. Vogel, Feb. 7.

Witte, Clarence, Trinity, Bellingham, Minn., by E. Binger, Jan. 31.

TEACHERS

Installed:

Guenther, Vernon C., Trinity, Crown Point, Ind., by Herman J. Meyer, Jan. 31.

Leapaldt, Reuben, Immanuel, Alexandria, Va., by Willner D. Mensing, Sept. 13, 1953.

Raabe, Martin B., Trinity, Sauk Rapids, Minn., by V. A. Ostermann, Feb. 7.

Ground Breaking

Tulsa, Okla. Redeemer, first worship-educational unit of the church, Feb. 14.

Cornerstone Laying

Levittown, Pa. Hope, church and educational building, Feb. 7.

Sterling, Colo. First, church, Feb. 7.

Dedications

Kansas City, Kans. Faith, parish house, Dec. 6, 1953.

Oklahoma City, Okla. Immanuel, new church, Feb. 21.

Oroville, Calif. Calvary, new church, Jan. 31.

Venice, Calif. First, new church, Jan. 31.

Official Notices

Cesar A. Lazos, formerly pastor of San Pablo Lutheran Church, Mexico City, has resigned from the ministry of The Lutheran Church — Missouri Synod and is ineligible for a call. — BOARD FOR MISSIONS IN NORTH AND SOUTH AMERICA; W. DORRE, *Chairman*, L. H. DEFFNER, *Secretary*.

The Rev. A. F. Gerbhardt, Gainesville, Fla., has been appointed Circuit *Visitor* of the Northern Circuit of the Florida-Georgia District to succeed the Rev. Donald Boernke who has accepted a call into another District. — C. F. KELLERMANN, *President*, Florida-Georgia District.

Rev. Walter H. Seefeldt, Norton, Kans., has been appointed to serve the unexpired term as Visitor of the Northwest Circuit since Rev. E. H. Martens, Ludell, Kans., has accepted a call to another District. — W. H. MEYER, *President*, Kansas District.

Extension of Time for Nominations for Professorship at Springfield Seminary

The closing date for nominations for the professorship at Concordia Seminary, Springfield, Ill., has been extended to April 21, 1954. All nominations with characterizations of the candidates should be sent to the secretary of the Board of Control. — REV. B. SELCKE, D. D., *Secretary*, 120 W. Monroe St., Petersburg, Ill.

Call for Nominations of Additional Candidates for the Presidency of Concordia Teachers College, Seward, Nebr.

Since Rev. Hubert Brueggemann declined the call to the presidency of Concordia Teachers College, Seward, Nebr., the Board of Electors has requested the Board of Control of Concordia Teachers College to invite congregations to nominate additional candidates for this office.

The position of president of one of Synod's professional schools ranks among the greatest assignments of the Church and demands high standards of ability, training, experience, and consecration.

The primary needs of the college are a tried leader, a sound theologian, and a man versed in education administration. Nominations should be sent to the undersigned by April 10. — WILLIAM LEPPIN, *Secretary*, The Board of Control, Concordia Teachers College, Seward, Nebr.

Call for Nomination

With the consent of the Board for Higher Education, the Board of Control of Concordia Teachers College, Seward, Nebr., is issuing a call for candidates for an associate professor in Science and Religion. Candidates for this position must be in good standing, theologically sound, and should have experience in church work. They must be qualified to teach in the field of science, specifically physics, and should hold a Master's degree or be in a position to acquire one within reasonable time. Nominations for this professorship should be in the hands of the undersigned by April 10, 1954. — WILLIAM LEPPIN, *Secretary*, The Board of Control, Concordia Teachers College, Seward, Nebr.

District Convention

Southeastern District: April 26 to 30, 1954, St. John's Church, Conover, N. C., the Rev. J. L. Summers, pastor. The essay: "Our Divine Adoption"; the essayist: the Rev. R. P. Sieving. — EDGAR C. RAKOW, *Secretary*.

Meeting of Synodical Conference

The 43d convention of the Ev. Lutheran Synodical Conference of North America will be held at Detroit, Mich., August 10—13, 1954. Opening service, with celebration of Holy Communion, August 9 at 8:00 P. M. All memorials should be in the hands of the Secretary by July 1, 1954. — M. H. FRANZMANN, *Secretary*.

Wanted

For mission congregation; Communion candlesticks 10 to 11 inches high. Will pay nominal price and transportation costs. Kindly contact MRS. ROY ALBRECHT, Grace Lutheran Church, 4001 East Kinkaid, Wichita 17, Kans.

Theological books and literature for re-establishing a library for our Theological Seminary in Formosa. Needed especially are Greek dictionaries and Testaments, standard theological works, back numbers of *Concordia Theological Monthly*, and certain numbers of *Lehre und Wehre*. Anyone wishing to donate these or other volumes please inform Roy A. Suelflow, 6330 Southwood, St. Louis 5, Mo., before sending anything. We pay postage.

Changes of Address

Pastors:

Ahlemeyer, Chaplain Edward H., Hq. 31st Inf. Division, Camp Carson, Colo.
Bailey, Clark R., 3521 Fillmore St., Denver 5, Colo.
Bode, H. A., 1425 Knight Ave., Glencoe, Minn.
Boernke, Donald R., 1417 Yale Ave., Richmond Heights 17, Mo.
Braeunig, Lothar, 913 N. 14th St., Fort Dodge, Iowa
Brockopp, W. A., Willow City, N. Dak.
Coyner, E. L., Chaplains Office, Lutheran Hospital, Vicksburg, Miss.
Hageman, G. E., Lyman Hill, Charlottesville, Va.
Hartenberger, E. K., R. 3, Aberdeen, S. Dak.
Heine, Herman H., 2046 Bourdon St., Muskegon, Mich.
Hinz, T. P., 1207 Tenth St., Bay City, Mich.
Hoffmann, G. W., Jr., 4225 E. Olive, Compton, Calif.
Jenkins, R. F., 2721 N. 30th St., Omaha 10, Nebr.
Johnson, Chaplain Bernard W., 7519th Air Base Squadron, APO 126, c/o PM New York, N. Y.
Kreutz, Eugene, 1512 E. Swift, Fresno, Calif.
Luebke, W. F., *em.*, 1419 Beardsley Ave., Muskegon, Mich.
Martens, E. H., Clearwater, Nebr.
Mueller, E. F., *em.*, 4010 E. Cantrell, Decatur, Ill.
Nahnsen, Charles, 517 Mission St., Santa Cruz, Calif.
Rubel, Warren G., St. Paul's College, Concordia, Mo.
Noffze, R., Lake and Lincoln St., Boyne City, Mich.
Peckman, H. F., 214 N. Seventh St., Carrollton, Ill.
Quast, E. H., Hill City, Minn.
Recks, Ewald, 6054 Vermillion Blvd., New Orleans 22, La.
Ruhlig, Edward M., 66 W. 31st St., Holland, Mich.
Schwane, Walter H., Box 65, Warrenton, Mo.
Steil, W. A., 200 Hemlock, Kingsford, Mich.
Schultz, Oliver M., 108 S. Third St., Montevideo, Minn.
Widiger, Arthur C., 419 S. Ninth St., Chickasha, Okla.

Teachers:

Hesemann, M. R., *em.*, R. 3, Box 167, Chicago Heights, Ill.
Hinze, Rud. W., 1205 E. 146th St., Cleveland 10, Ohio
Krueger, B. M., *em.*, 5801 Theota Ave., Parma 29, Ohio
Mathwich, R. J., 1609 Mount Hood, The Dalles, Oreg.
Timm, Walter P., 627 E. Mitchell St., Kendallville, Ind.
Kunkel, Clifton, 7411 Long Point, Houston 24, Tex.

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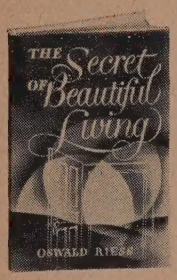

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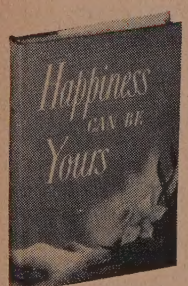

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